

# Aln8bak News®

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE  
COWASS North America, Inc. - P.O. Box 54, Forestdale, MA 02644

October	<i>Penibagos</i>	Leaf Falling Moon
November	<i>Mzatanoskas</i>	Freezing River Moon
December	<i>Pebonkas</i>	Winter Moon



Fall	<i>Tagu8goue</i>
In Fall	<i>Tagu8gouwei</i>
Winter	<i>Pebon</i>
In Winter	<i>Peboniwei</i>

## This Issue - Headline Articles

2008 Events

Obituary Notices

Odanak Elections

Band Leadership Changes

Corporate Expansion

## Citizen Application Requirements

**Notice to Citizens & Members:** If you have not reapplied for citizenship / membership or have not maintained your address for our records we will be removing you and potentially your whole family group from our records.

## Meetings - Bodawazin -

The Grand Council and Elder's Council has been holding monthly meetings and will continue to hold meetings and Drum / Singing practice throughout the year.

The continuing subject matter of these meetings will be to discuss our events, programs, projects, and cultural activities. All Band members are strongly encouraged to attend any meeting.

Council meetings and other work project sessions

will be held during the dates noted on the enclosed schedule, the website, and through email messages. To be informed please send us an email message to [cowasuck@cowasuck.org](mailto:cowasuck@cowasuck.org) so that we can add you to our messaging system.

## Cowasuck Band Events - 2008

We encourage all Band members to participate and support our activities. For event directions, information, and details contact us at (508) 477-1772 or check our website at [www.cowasuck.org](http://www.cowasuck.org).

## Gatherings & Pow Wows

**March 8, 2008**

**8<sup>th</sup> Annual Winter Social  
Indoor Pow Wow & Potluck Feast  
10:00 a.m. - 5:00 pm.  
Mt. Carmel Society  
Interstate I-91 - Exit 48 (Route 220)  
89 Park Avenue  
Enfield, Connecticut**

All Native American Indians and friends are invited and welcome. This is an Intertribal Winter Social (Potluck Feast) and indoor Pow Wow that is being sponsored by our Band. All dancers, groups, drums, and their singers are invited and welcome. We will be dancing, singing, story telling, and feasting all day long.

The Thanksgiving Invocation and social will be based on Longhouse traditions. Our goal will be to discuss Longhouse customs and ceremonies and their contemporary use for the continuation of our culture. The host drum will be our Red Hawk Drum. Native American Indian artists and artisans will be limited by number. Please contact us if you are interested in vending.

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TELEPHONE: (508) 477-1772 / FAX: (508) 477-5933

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E-MAIL: [cowasuck@cowasuck.org](mailto:cowasuck@cowasuck.org) / WEBSITE: [www.cowasuck.org](http://www.cowasuck.org)

## Native Words By: Ed Where Eagles Fly

The Fall time, reminds us that we too, must stand before our Creator... And as the tree,... without so much as a leaf to hide behind... on giving an account of the fullness of our life, and deeds.

The most apprehensive time in anyone's life, is when we find the trail, in our search for Creator.

## Odanak Abenaki Passing On

During the months of October and November we heard that two prominent Abenakis from Odanak had passed on. Unfortunately, little or no obituary information is available about them.

First we heard that "Bea" Beatrice M'Sadaques had passed on in late October. She was a dear and personal friend of our Band leadership for many years. We first met Bea at Pow Wows in Connecticut about twenty years ago she was living in the Waterbury, Connecticut area. She often would show up at our pow wows as if she flew there as the Red Tailed Hawk. She and our Sag8mo Paul often talked about their personal connections to the Red Tailed Hawk and the fact that she was drawn to our Band drum of the same name. As a result of her failing health she moved back to Odanak several years ago to live with her mother and aunt. We often visited her and her family when we went there. She was a kind and gentle spirit, we will miss her very much.

The second to pass on was Chief Gilles O'Bomsawin, he passed over on November 26<sup>th</sup>. He was the long term chief of the Odanak Abenaki. When we first met him and developed a Band to Band relationship in the 1990's we would often meet him at events held at Odanak.

His passing over at this time marks another great loss of a very important and long time leader within our Abenaki community.

If anyone has obituary or personal information that they would like to share with the Abenaki community about either Bea or Gilles, please contact us so that we can post the information in a future news issue and on our website.

## Odanak Abenaki Leadership

At nearly the same time that Gilles O'Bomsawin

passed on, the Odanak people held their election for a new chief and Band Council members.

As a result of these recent elections "Rick" O'Bomsawin was elected as the new chief. Rick and our Band leadership revived many traditional activities in the early 1990's, which included annual pow wows.

Other notable election results are the Council positions for Nicole O'Bomsawin and "Jacko" Watso. Some of our older leaders remember him as one of the Odanak youth that sang on our drum when we went to Odanak for pow wows. We congratulate our long time friends on their new positions for the leadership of Odanak. We look forward to working with the Abenaki of Odanak.

Here is the complete results of the Odanak Band Council election:

### Chief:

<b>Rick O'Bomsawin</b>	<b>249 (elected)</b>
Réjean O'Bomsawin	103
Claire O'Bomsawin	210
Guy Trudeau	40

### Councillors:

Martin O'Bomsawin	179
Jacques Gill	236
<b>Jacques Thériault Watso</b>	<b>295 (elected)</b>
Alain O'Bomsawin	289 (elected)
Frank Sioui	210
<b>Nicole O'Bomsawin</b>	<b>280 (elected)</b>
Jean Marc Normand (Hoff)	97
Richard Côté (Hoff)	78
Eddy O'Bomsawin	225
Steve Williams (Benedict)	115
<b>Clément Sadoques</b>	<b>338 (elected)</b>
John Lyonnais (Watso)	69

## Mena'sen - Cowasuck Band Unity

In November 2001 we announced our formal tribal relations with our families of the Sherbrooke, Quebec area. Following our 2002 international pow wow in Sherbrooke criminal elements that were involved in the Vermont-Canadian Abenaki political turmoil became hostile and physically threatening towards our group and our sister Mena'sen Band. To provide for the protection of our interests in Canada, the leadership of our Band took a

protective and public position that announced that the Mena'sen Council was dissolved in December 2002. In fact it was not dissolved but went into "run quiet mode" until the hostility diminished.

Yannick Mercier, Mena'sen Council speaker and our Band leadership maintained our council to council relations over these troubled years with the hope to announce that we are still united, and we still are. Our Abenaki Wampum Belt of Unity will again be presented to our respective Councils as we did in 2001.

To those of you that do not recall the 2001 to 2002 time period, we reunited our Canadian and U.S. based families under the authority of the Grand Council and our Constitution. Unfortunately, elements of trouble from within the Abenaki community disrupted our efforts in Sherbrooke and openly threatened our leaders. For those that want more information on this time period the Aln8bak News of the 2002 details the issues of that time.

As we go into 2008, we are looking forward to the peaceful unity of our People again.

### **Tribal Actions and Government COWASS North America -**

#### **➤ Warning - Notice - Action Required Citizen & Member Records**

**All existing Cowasuck Band Citizens and Members are being requested to resubmit applications to replace our stolen Band records.** A copy of the application form is available by contacting us through the mails or within our website [www.cowasuck.org](http://www.cowasuck.org) at - <http://www.cowasuck.org/docs/Form2006.doc>

**WITHOUT EXCEPTION - Each family group and or individual member MUST submit an application, including all family history and genealogical information. The deadline for resubmitting your application is July 1, 2008, at that time we will complete the review of the applications. DO NOT delay taking action now, we are going to be making a decision to close the Citizenship / Membership records and rolls by that deadline date.**

**NOTE: Incomplete Applications and/or**

**supporting documents will be accepted to hold your Citizen / Member status until you complete the application process.** As we receive family records we will be creating a tribal data base that may provide information that will assist those that still have incomplete records. **Do not hesitate to send what you have, we may be able to help you as time goes on.**

We encourage you to submit this information on a PC computer generated record such as a 3½" HD disk, CD, DVD, or by Email file attachment. Paper records are also acceptable, but for security and potential loss issues, do not send any original family records, pictures, or birth certificates - copies are acceptable.

**This newsletter and our website will be your only notice on this matter, so please maintain your current mailing address and notify us if you move. We encourage all family member groups that read this notice to notify other family members, adult children, and other relations that may have moved, so that they are not removed from the Band records by omission.**

Please note, we are still temporarily relocated at:

**COWASS North America  
Cowasuck Band of the Pennacook - Abenaki People  
P.O. Box 54  
Forestdale, MA 02644**

**(508) 477-1772 / (508) 477-5933 FAX  
Email at: [cowasuck@cowasuck.org](mailto:cowasuck@cowasuck.org)**

#### **➤ Citizenship Review Committee**

The Grand Council has called for the formation of a special committee to review citizenship applications and the related genealogical information that is submitted. Lynn Menard-Mathieson volunteered to lead this committee. Gail Demers and Rene Blanchette (Grandfather Maple) will also be on this committee.

#### **➤ Citizen Handbook / ID Cards**

Many inquiries have been received related to the issuance of new or renewed Band identification cards. We have not been issuing new cards since the temporary relocation of the Band headquarters in 2006.

New cards will be printed once the Band headquarters are permanently relocated.

The Elders Council is also working on a Citizen Handbook. As part of the updating of the Citizen Application process, we are also going to issue this handbook with the new identification cards.

### ➤ Application & Citizenship Standards

#### Genealogy Requirements

By: Lynn Menard-Mathieson

As we proceed to rebuild our Band Citizen records we have noted that some re-applications are only submitting the Application forms without the detailed genealogy and family records that we still require. Many believe that we still have their past family records, or that they are relying on the past records of their other relations, parents and grandparents. It still seems to be that everyone is in denial about the records being stolen.

This is an extremely serious matter, the individual family records have to be rebuilt entirely. Without these records whole family groups will potentially be removed from the Band records.

First let us start out by apologizing for not previously listing what is exactly needed when submitting your genealogy. What we need is very specific documentation of your ancestors, not just a compilation of their listed history extracted from historical publications or lineage.

Let us provide you with this example; If you went into court of law to plead a case for payment of goods or services rendered you would need signed and dated letters of correspondence, a signed and dated contract, cancelled checks, and receipts etc. Simply stating that there was a contract, letters written, checks made out, and receipts received is inadequate. What is needed are the original, or copies of, the contract, letters written checks, etc.

We are getting submissions of genealogical information from our citizens on a regular basis and that has been great. Some of these submissions are not including the primary documents, and that is what we need to correct.

The reason for this is that the Federal Government requires specific criteria for federal recognition. We have been on the BIA waiting list since 1997

with an assigned number of 151. When we decide to move forward we will need genealogy that proves who our citizens are, from the Native ancestor they are claiming, to themselves. This is accomplished through primary source documents.

Primary documents are copies of birth, marriage, and or death certificates. These are the documents we are expecting to receive. Baptisms, census, newspaper articles, and the like are secondary sources and will help with your claim.

We would also like to see lineage and or pedigree charts. These help us follow your ancestry. Many of the submissions we are receiving are solely lineages with no supporting documentation. While this is good it will not be enough information to remain on the citizen rolls or for a new person to join, although it will start the process and will put the individual or family on a waiting list until they complete the submissions.

The complete package will need to be copied by you and submitted. Please Do Not send original documents. ALL CITIZENS are required to resubmit their genealogy in the manner described. Our records are in the process of being rebuilt since being stolen in February of 2006.

For those of you who are computer savvy we are asking that you submit your genealogy on Family Tree Maker, if you own that program. Within that program there is a scrapbook option where birth, death, and or marriage certificates can be inserted. Since we are expecting to receive many more genealogies, this option will take up less storage room than the traditional way of submitting paper records. It will also be much easier for us to access.

There are many web sites and societies to visit, both online and in person, to complete your genealogy, here are a few of the regional sites.

Anyone who is descended from Pierre Couc La Fleur and Marie Mite8ameg8k8 might want to visit: <http://www.leveillee.net/ancestry/d294.htm> This is an excellent site complete with the documentation.

[http://www.griffincunningham.net/davis/misscounty\\_main2.htm](http://www.griffincunningham.net/davis/misscounty_main2.htm) Missisquoi county, Quebec with census, cemeteries, families, land grants and many more subjects to research.

[http://www.griffincunningham.net/davis/Stanbridge\\_research.htm](http://www.griffincunningham.net/davis/Stanbridge_research.htm) This page is like the Missisquoi county one previous, except it is about Stanbridge, Quebec.

<http://www.genealogie.umontreal.ca/en/lePRDH.htm> This "pay for" site offers primary documents.

<http://www.fcqsc.org> This is the web address for the French Canadian Genealogical Society in Tolland, CT. They are physically located at 53 Tolland Green, Tolland, CT, 860-872-2597.

<http://www.afgs.org/> The French Canadian Genealogical Society located at 78 Earle Street in Woonsocket, RI, (401) 765-6141.

<http://www.afgs.org/genepges.html>

<http://www.afgs.org/genepges.html> is a website page that provides many genealogical site links that are relevant to our French ancestry.

<http://www.vt-fcgs.org/> This French Canadian Genealogical Society is physically located at the Dupont Building, 29 Ethan Allen Avenue, Colchester VT.

<http://www.acgs.org/> American-Canadian Genealogical Society, 4 Elm Street, PO 6478, Manchester, NH 03108, telephone: (603) 622-1554

If you are having issues with name spellings check out this article on "dit names" at:

<http://freepages.genealogy.rootsweb.com:80/~unclefred/DitNames.html>

## ➤ Band Leadership Changes

The Band Grand and Elders Councils are pleased to announce that leadership positions have been filled.

To assist our aging Matriarchs, Arlene Andresen and Doris Nickles and Patriarch-Sag8mis, Rene Blanchette - Grandfather Maple, the Elders Council has chosen James LaFountain to be the Speaker for the Elders Council. This position holds the title as Sag8mis, Peace Chief, and a position as one of the two Tribal Judges for the Band.

The Elders Council also chose Lynn Menard-Matheison to be our Band Protector, Gaptin or also known in the past as our War Chief. Lynn has also been appointed to be our Public Relations manager and Protector of our Traditions.

Our Sag8mo Paul felt that the need to develop more leaders within the Band was critical at this time. These positions were vacant for the last two years as a result of the turmoil that was created by the attempted take-over of the Band. We all wish them the best on their paths as our new Sag8mis'.

## ➤ West Coast Council Report

In 1994 our Band established a West Coast Council to represent the 125+ citizens and members that live on the west coast. Doris A. Nickles was chosen to be the Band elder and Matriarch for this Council and Raymond C. Pease was our elder and sub-Chief at that time until his death in 1995. Following his death, Wayne R. Pease was chosen to replace Raymond as the new sub-Chief.

For years this council was very active. They routinely held fund raising activities for their council and were building their own resource library and had a drum group. To maintain a traditional connection to our culture, Doris would conduct drumming and singing practices with her many grandchildren and relations. Overall, their council was very involved in regional inter-tribal and traditional activities. For example, for many years our people shared and distributed the salmon harvest with the other clan members and tribal groups of their area.

As the years have passed the activities have diminished as the youth have grown up and the leadership has grown older. The other primary reason for its decline is the difficulty to maintain cultural and traditional ties from coast to coast. Generally, as New England Indians in the west there is an issue of acceptance as "Indians" by other regional Indian groups that do not have knowledge of our long existence.

Our Grand Council has asked Doris if the West Coast Council can be revitalized. She requested that Robert "Bobby" F. Pease, Jr. contact the west coast members to determine if there is interest to revitalize the council. Bobby was chosen by Doris because he is extremely active in traditional Native activities in the region.

Bobby has started by sending letters to all of the listed Band members that are related to the Nickles-Pease clans and to all of the west coast

members in California, Oregon, Washington, and to relations living in other areas. Bobby is hoping that the letters will stir some interest again.

For those that want to contact him, his address is: Robert F. Pease, Jr., P.O. Box 1270, El Dorado, CA 95623.

#### ➤ Connecticut Incorporation

We are pleased to announce that COWASS North America, our Band corporation, has incorporated in the state of Connecticut. This action was taken in response to our expanded activities in Connecticut. The domestic incorporation in Massachusetts, Rhode Island, Maine, New Hampshire, Connecticut, Vermont, New York, California, and Washington has been done and maintained to build a better government to government relationship for the Band throughout the country.

As a result of this recent incorporation, the Board of Directors appointed Lynn Menard-Matheison to be a new director and business agent for the Band in Connecticut.

#### ➤ New Band Story Teller Announced

For the last few years our Band story teller, Chris Griffin, has been away as a result of military actions. To assist the Band, Darlene Marcotte has announced that she wishes to train to become a traditional story teller. She made her announcement to the Grand and Elders Council meeting that was held in October.

Darlene will also be a great asset to spread our oral traditions to those that are hearing impaired. We all wished her well for taking on this very important and traditional responsibility. If you would like to share your family stories and oral traditions with her, please contact our Band headquarters.

#### ➤ Red Hawk Drum & Dance Group

We are conducting a hand drum making course in January 2008. Our goal is to develop the ability to conduct synchronized "Hand Drum" performances. This is a traditional use of hand drums that is an important addition to the types of singing that we do. Depending on the outcome of the drum

making we are considering a course on "Rattle" making as well.

We are still looking for people of all ages to join the Red Hawk Drum and to form a Dance performance group. We will be providing dance lessons for Abenaki and Algonquin style dances in response to specific songs that we sing. Contact us at the Band headquarters if you are interested in drum making, rattle making, singing, or dancing.

#### ➤ Events Committee

The events season will soon be upon us by March. We are calling for workers for all types of jobs for our ongoing events. Volunteers and groups of all ages are welcome to help, contact us at the Band headquarters if you are interested.

#### ➤ Website Re-Design

We are in the process of giving the Cowasuck website an updating. Our website master Norman LaPolice, has been developing several alternative web pages for our review. If anyone would like to comment on the proposed new web pages we can forward to you the test pages to review. Our goal is to update the site and to make it more interesting and easier to use.

We are also going to provide direct email access to our Grand and Elder Council leadership through email links from the website. It is our goal to make our Council leaders more accessible to our citizens and the public at large.

#### ➤ Website Co-Op Artisan Store

As part of our website updating, we are opening an Artisan-Crafter Co-Op Store. This will be open to all Band members and other Abenaki artisans regardless of tribal affiliation. Those that wish to post their art and crafts will be able use this new website section to picture, advertise their items, and to provide sales and email links to them. Those that are interested should contact our Band headquarters for more information.

#### ➤ Website - Store

Our Band Store is on our internet website with tee and sweat shirts. Call, write, or email for pricing and size availability: The Band Store is on the website at - [www.cowasuck.org](http://www.cowasuck.org)

### ➤ Aln8bak News Website Section

In response to the fact that thousands of viewers read our Aln8bak News on-line and as a result do not support the costs to create and publish it we are going to restrict future viewing of the Aln8bak News on the [www.cowasuck.org](http://www.cowasuck.org) website.

Starting with this issue, it will not be posted on line on the website until the following issue is published and mailed. This will delay the online viewing of this Aln8bak News 2007-4 until April 2008.

For those that want to read it in a more timely fashion you can make a donation to subscribe for the mail version. Please see the Donation form on the website.

### ➤ Aln8bak News

The cost of printing and mailing the Aln8bak News is over \$15 per year. Donations and newsletter subscriptions can be made through the mail but also can be made on the website using the online PayPal credit card system. Note: The PayPal system charges fees for processing these donations, we appreciate more than the recommended donation to cover the fees as well.

The Aln8bak News also needs articles, pictures, and stories that you can share with your tribal community. These can be submitted by mail, email, or FAX (see the front page for contact information). We encourage submissions from the entire Abenaki and Native American community.

Thank You - to all of our readers that have made donations to support the newsletter.

An insert page is provided in each issue of the newsletter for subscription applications and renewals. At the end of your name line on the mailing label there will be a +1009, +0610, etc. this indicates the year (month and year - such as October 2009 or June 2010) that your subscription ends. The label may also indicate <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

### ➤ Contributions

To all of our readers - the Band and nearly all of our activities are funded by contributions. More than ever your financial donations and support are needed to deal with the many current issues that the Band now faces. Your continued support is needed to keep the Band, and our projects and programs going.

Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization (FEIN #

223229024). Except for identification card and newsletter administrative fee donations, contributors will be acknowledged and given yearly donation statements for contributions for amounts over \$25

### ➤ Ik8ldimek Program - Prison Outreach General Policy Issue -

Inmate correspondence must be directed to the Cowasuck Band Elders Council at PO Box 54, Forestdale, MA 02644. The word has gotten out to honor this request so that our prison volunteer staff are not in conflict with prison regulations related to personal correspondence. We thank you all for your cooperation related to correspondence.

### Federal Report -

We held our third Native American Pow Wow within the FMC Devens prison facility on October 23<sup>rd</sup>. Originally this event was scheduled in September to mark the recognized Native American month. Facility and staffing conflicts with other religious activities forced us to delay the event until it was more convenient.

Native American religious activities such as pow wows, sweats, equinox, solstice ceremonies, and related seasonal feasts are not considered date specific activities such as those of other world religions. We are usually expected to change our ceremonial dates to accommodate those other religious activities that are inflexible to change. In the mean time, we continue to persevere doing the best that we can and when we can do it.

However, the Pow Wow that was held marked the third time that we were able to hold such an event in this facility, and that was very good. Each time we do these healing ceremonies we are all made better for being involved. For the few hours that we are given to be who we are, as Native Americans, we become one family, one Circle, within the Native community of people.

The healing powers are like those of the Sacred Pipe and Sweat Ceremony, the time we share singing and dancing briefly removes us all from the mental confines of the prison and our Spirits are free to join all of our Relations.

### New Hampshire Report -

We have been disappointed by our own failure to do more for the Concord and Berlin inmates. The

efforts to establish a New Hampshire base of operations has been delayed throughout this last year. All that we can offer at this time is the hope that our eventual relocation to New Hampshire will provide for better volunteer services in the near future.

Since the latest restrictions on prison Circles in New Hampshire require outside volunteer supervision for all Native activities, our Native religious practices have been reduced to the seasonal four Sweat and Feast ceremonies. No other weekly or monthly Circle meetings are being held without outside volunteer oversight.

#### Massachusetts Report -

Our Band has withdrawn all religious support for the Massachusetts DOC. We consider the Massachusetts DOC to be a flagrant violator of inmate civil and religious rights. Nothing has changed within their corporate culture of mismanagement and hatred. Throughout the last year, the press has been highlighting the many problems within this DOC, but little change has been implemented by the state.

We have been informed that, inmate legal actions are in progress for Native American religious rights but we are not involved at this time and have little or no information related to the legal counsel that is working for the inmates. If and when we are informed about their legal counsel we will work with them to support their efforts against the state and DOC.

#### Native Words By: Ed Where Eagles Fly

When hard times cloud the banks on the horizon, those who put their faith in Kchi Niwaskw, the Creator, their dark clouds will have a silver lining.

Today is yesterday, only a day later.

People are like the clouds, sometimes they are pretty low.

**Medicine Bag - Nebizon Mnoda**  
By: Janet LaFountain

**« Cattails - Bakwaaskol »**

Cattails, or *Typha latifolia*, are called the Arrow plant, Bakwaaskol in the Abenaki language.

When I first started researching this plant, I would not have thought of this plant as fascinating and useful as I do now. It is an extraordinary, multi-use plant.

The new shoots of this plant appear early in the spring. When they become mature plants, they have cigar shaped heads with long, stout stalks. The leaves are long and pointed. These leaves can reach as long as 8-9 feet. These leaves grow tightly around the base of the stalk. These leaves also hide the flower head of the plant up to when it is nearly mature. The plant is a wetland plant. The cattail is a primitive plant, and dates as far back as the dinosaurs.



Cattails have a two part flower head. The male part is on the top. The female part is on the bottom. The male produces the pollen, and the female part produces the seeds. Once the fertilization process has happened, the female part turns into the brown cigar shape top of the cattail we are familiar with. Cattails grow in shallow water, such as marshes, swamps, etc. Therefore, if you come across cattails, you have also found a water source.

Now what I find so fascinating about cattails is the many uses of them. Cattails can be harvested. Cattails, properly harvested, are a great nutrition source. If you harvest the cattails before the flower forms, you can peel the shoots, exposing the meat of the shoot. The meat is a source of food. This can be done well into the summer months. The meat of the shoot provides nutritional sources such as beta carotene, niacin, riboflavin, thiamin, potassium, phosphorus, and vitamin C. For Native Americans, the cattail was a major staple. They were in large supply, and there was no cultivating needed. The cattail was a wonderful resource. When settlers came, they did not see the use in these plants, and thus many cattail habitats were destroyed.

Native Americans also found the cattails to have medicinal use. They were able to extract a jelly from between the young leaves. This jelly was used as a salve for wounds, boils, and sores. The jelly would sooth the pain. The leaves of the cattails had other uses as well. When the leaves of the cattails were dried, they could make thatch roofs for wigwams. They also would weave mats with them, and weave baskets as well. Kid's toys were also made with the dried leaves, such as dolls, similar to the corn husk dolls.

Another use came from the cigar shaped head of the cattail. Once the pollen had gone, the heads of the cattail would be burned. They burned slowly, which was just perfect, because burning these cattail heads would drive pesky insects away. Now, when the cattail head's seeds would become white and puffy, Native Americans found a use for those seeds. They would line there moccasins with these white puffy seeds, providing extra warmth for their feet during the cold months. They also would line where the babies would be cradled, for extra warmth.

The Cattail plant, a primitive plant, with a multitude of uses!

**Cautionary Note** - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

**Disclaimer** - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

### Let Us Eat & Drink - *Micida ta Gadosmida*

#### « Baked Scallops »

On Cap Cod the Scallop season starts in late October and goes through March. The Scallops that we refer to are the Bay Scallops. The edible part that is used is the small muscle or "eye" that holds the shells together. This part of the Bay scallop is usually less than one inch in diameter.

The larger and more commercially available types are called Ocean/Sea Scallops or plain Scallops. These are usually about two inches in diameter. In some cases fish markets sell scallops which are not shellfish at all. It seems that "faux scallops"

are being made by cutting plugs of shark/skate meat that result in a product that looks like the Scallop.

In any event it is best to find Bay Scallops because they are tender and very sweet.

There is no specific Abenaki word for Scallops, all shellfish, mollusks, oysters, clams, and mussels are called Als or plural Alsak..



1 Pint	Bay Scallops, Alsak,
½ Cup	Butter, Wiz8wibemi,
1 Tablespoon	Butter, Wiz8wibemi,
1 Cup	Cracker Crumbs, Klakasiz
½ Cup	Bread Crumbs,
⅔ Cup	Cream, Heavy, Laklam,
To taste	Salt, Ziwan,
To taste	Pepper, Dipwabel..

Carefully wash the Scallops to remove any sand or shell pieces and drain.

To make the Cracker Crumbs we often use the square 'Saltine' types or the Round "Ritz" types. The Ritz types are sweeter and work very well. To make the Cracker Crumbs put the whole crackers in a sealable plastic bag and run a rolling pin over the bag until the crackers are reduced to crumbs

Soft Bread Crumbs can be purchased but you can make your own using stale or hard bread and the same technique used for the Cracker Crumbs.

In a sauce pan melt the Butter and add the Cracker Crumbs and Bread Crumbs.

Using the Tablespoon of Butter, coat the inside of a small baking dish.

Place a layer of the Butter and Crumb mixture in the baking dish, cover with a layer of Scallops, pour half the Cream over them and season with the Salt and Pepper. Repeat this layering and cover the top with the remaining Butter - Crumb mixture.

Heat the oven to 350°F and bake for about 25 minutes.

Serve with wild rice, fresh peas or other colorful vegetable of choice, Serves 2-4. ☺

### Native Words By: Spirit Helper

#### ???? FRIEND ????

Native American Culture,  
Native American Pride.

It wasn't us who stole from you,  
So what have we to hide?

We taught you things,  
to keep you safe,  
you broke our heart,

When you took our place.

You raped our women,  
killed our men.  
Stole our children,

And, Called yourself FRIEND???

Written at the Agawam, MA Pow Wow, May 20, 2007, by Paula E. Provost, Spirit Helper

### Native Words By: Ed Where Eagles Fly

Beauty can start with as little as a smile.

All that Creator breathes life into, is Sacred, Holy, and Beautiful, to the human experience.

Blessings are those things that Kchi Niwaskw approves of for humans.

### Animal Tracks - Kingfisher - Ceskwadads

The Kingfisher that we refer to is the Belted Kingfisher, *Mega Ceryle alcyon*, or in Abenaki, Ceskwadads.

The Kingfisher is 11 to 14 inches long, with a wing span of 22 to 26 inches, and weight of approximately 5 ounces. For reference they are about the size of a Pigeon. It has a pronounced bushy head crest and a long thick black "dagger-like" bill. The coloration is blue-gray upper, blue gray band across the breast and white under parts. The females are a little more colorful with a chestnut colored belly band.

The Kingfisher usually habitats rivers, lakes and saltwater estuaries. It breeds from Alaska and northern Canada throughout the United States. It winters south to Panama and the West Indies. It is generally solitary, monogamous, and is a solitary nester.



Kingfisher lays 5 to 8, 1 inch diameter white eggs in an unlined chamber at the end of a tunnel. The tunnel, which is built by both sexes, will be 3 to 8+ feet long, dug in a sand or gravel bank. The incubation time is about 24 days, and both sexes tend to the eggs. They can have up to 2 broods per season.

Kingfishers often hover about 20 feet above the water when feeding. When they spot a fish or other prey, they drive headfirst vertically. Although they primarily eat fish they also feed on crabs, crayfish, salamanders, lizards, mice, and insects. They often patrol a regular route along the shore, stopping at predetermined perches along the way.

Their song or call is a loud raspy rattle, usually given when in flight or perched.

### Library Update

In the 2005 theft of our records we also lost all of our microfiche records for the Canadian church records and LDS (Mormon - Later Day Saints) Canadian and U.S. records. We attempted to replace them but our original sources for these microfiche films do not make them any more. But, fortunately they are now using CD disk records for most of these original documents.

To replace many of these genealogy related microfiche and books we are now purchasing them as CD's. The LDS website is the source of some records. The majority of the church records are

being purchased through Quintin Publications and other genealogical organizations.

In spite of the loss of the original microfiche, we will keep one microfiche reader in our Library, in the event that some of those older types of documents become available. The list of the specific genealogical records that are now available in our Library is too extensive to list in this article.

We also are purchasing some genealogy books in those cases that CD's are not available. One of the recent books that we purchased was the René Jetté Dictionnaire généalogique des familles du Québec des origines à 1730. We purchased this from the American-Canadian Genealogical Society in Manchester, New Hampshire.

We are now searching for some specific rare Canadian book titles that deal with Indian relations, and corrections to church records.

### Native Words By: Ed Where Eagles Fly

Music speaks words, when words leave your tongue lonely.

Friendship helps love bloom, even when it's minus 50 outside.

Some betray their spirit when you look into their eyes.

### Say That In Abenaki -

*Ida Ni Aln8ba8diea* - Back to the Basics

Over the years we have, in a very informal way, listed words and short phrases in Abenaki. We will go back basics to address more of the conversational, word use, and sentence structure matters. Essentially, we are going to cover some of the language basics this time.

For those of you that want to learn our language you should study the following: the Masta works of 1938, the Joseph Laurent New Familiar Abenakis and English Dialogues of 1884, the Gordon Day Western Abenaki Dictionary and the French Abenaki Dictionary by Stephen Laurent / Father Joseph Aubery. We also recommend the documented language lessons that were used by Cecile Wawanolett (1908-2006) of Odanak. Her lessons are available upon request from us.

### The Abenaki Alphabet -

Aa Bb Cc Dd Ee Gg Hh Ii Jj Kk Ll Mm Nn Oo 8 Pp Ss  
Tt Uu Ww Zz

Note: NO Letters (or vocal sounds) for Ff, Qq, Rr, Vv, Xx, Yy are used in the Abenaki language.

### Vowels are sounded as follows -

A As in master.  
E As in label.  
I As in Indian; but more often "I" is sounded as "E" in emotion.  
O As in notice.  
U As if it were "e yo" when followed or preceded by a consonant; when alone it is as "U" in union.  
8 or Ô Is the nasal "o(n)" sound; for example, 8h88 (yes) is pronounced o(n)-ho(n).

### The consonants are sounded as follows -

B & P Are sounded as a hard "P"; when written they are often interchanged.  
C Is always followed by the letter "H" and is sounded as "TS"; for example, chaga (if) is pronounced tsa-ga.  
D & T Are sounded as a hard "T"; when written they are often interchanged.  
G Is always hard as in game.  
H Is sounded like "H" in help; when not preceded by "C".  
J Is sounded like the letters "DZ"; for example, chjis (baby) is pronounced tsid-zes.  
K As in kitten.  
L As in label.  
M As in mom.  
N As in name.  
S As in sound.  
W Is pronounced (oo)w; for example wliwni (thank you) is pronounced oowie-oowne.  
Z As in zebra.

### Basic Language Rules -

A or I AIEE.  
CH TS.  
J DZ.  
G Hard "G".  
W (OO)W.  
8 or Ô O(N) - nasal "O".  
PH Not "F" sound.  
D Soft "T".  
I At end of word "E" as in pedal.  
I In middle of a word "EE" as in seen.

### Basic Grammatic Rules -

- > Plural animate words end in "K".
- > Plural inanimate words end in "AL"; except words ending in "KW" or "GL" have "O" for plural.
- > Words ending with "AD" or "ID" denote trade or occupation; "JIK" in plural.
- > "R", "F", "V", "X", and "Y" have no pronunciation in the language.
- > "EIAW" at the end of a word means "four".

Here are some words to test some of these pronunciation rules:

Mean, angry	chilao	tsi-lao'
Bad	majigo	ma-dzi-go'
Good	wligen	(oo)w-li-gen
Man	san8ba	sa-no(n)-ba
Woman	phanem	p-ha-nem
Tree	abazi	ah-bah-ze
Drum	pakholigan	pak-ho-li-gan
Drummer	noli pakholid	no-le' pak-ho-it
Leaf	wanibagw	(oo)wah-ni-bahgw'
Leaves	wanibagwol	(oo)wah-ni-bahg'-wohl
I/me	nia	ni-ah'
You	kia	ki-ah
He/she	agma	ahg-mah'
Us/we	niona	ni-oh'-nah
You (formal)	kiona	ki-oh'nah
They	agm8w8	ag-mo(n)-wo(n)
Today	pamgiscak	pahm'-gis-gahk
This Evening	paml8guik	pahm'-lo(n)g-ik
Yesterday	wolgwab8	(oo)wol-gwa-bo(n)
Tomorrow	saba	sah-bah'
Snow	Waz8li	Wah-zo(n)-le'
Ice	Pkwami	Pkwah'me
Go Away	m8ji	mo(n)'-dze
Feces	moji	moh'-dze

Note the similarities of these last two words - but they have very different meanings.

8 = ð or ð = nasal long "o" sound

Native Words By: Ed Where Eagles Fly

Beneath thy skin, only a red man lives.

Beauty is only skin deep, and yes... all men have red blood.

We've left our mark on today... by just dragging our feet.

Abenaki Word Search  
W8banakiwik Kelozow8gan

### Word Search - Clothing - Part 1

#### WORDS TO FIND:

GAGAWIKH8MEK	NIGHTGOWN
AZIKANAL	MOCCASIN LINERS
KIGAN8BI	GARTER (Below Knee)
MKASSIN	MOCCASIN SHOE
MOSWA	HANDKERCHIEF
8GAMAK	SNOWSHOES
TABLIA	APRON
ODEB8BI	HEADBAND
MNODA	BAG / POCKET
J8LKEZEN	RABBIT NOSE MOCCASIN
N8PKOWAN	NECKTIE
8GEMA8BIAL	SNOWSHOE TIES
MELJASAK	MITTENS
AAZATAK	LACE
N8PKOSOAN	SCARF
ODAB8GAN	TOBOGGAN
N8PKOAN	NECKLACE
MEDASAL	SOCKS / STOCKINGS
LALAN	WOOL CLOTH
PABALHAD	BEAVER HAT
POTSAI	BOOTS

M	K	A	S	S	I	N	W	N	8	L	M	W
G	J	8	D	O	D	A	B	8	G	A	N	8
A	Z	I	K	A	N	A	L	P	A	L	O	J
G	O	D	E	B	8	B	I	K	M	A	D	8
A	A	Z	A	T	A	K	J	O	A	N	A	L
W	M	E	D	A	S	A	L	S	K	8	P	K
I	T	A	B	L	I	A	M	O	S	W	A	E
K	I	G	A	N	8	B	I	A	L	J	P	Z
H	8	N	8	P	K	O	A	N	S	H	O	E
8	G	E	M	A	8	B	I	A	L	8	T	N
M	E	L	J	A	S	A	K	D	I	M	S	J
E	Z	K	I	8	N	8	P	K	O	W	A	N
K	P	A	B	A	L	H	A	D	S	K	I	8

## Speaker Speaks -

As this year comes to a close we are continuing our search for a new Band headquarters. The task seemed to be simple but the real estate market in New Hampshire has been disappointing in regards to meeting our needs for a home, headquarters, and grounds for events. As the real estate and mortgage market continue to fall we are hopeful to take advantage of the declining market to purchase the right property this winter.

As you may have read in this issue we are making many changes in our Band. New leadership positions, committees, expanded incorporation, and reconstruction of our records.

Overall, the Band has been making great progress on its own reconstruction efforts without the past records and documents. However, I am concerned that our citizens are not taking our critical efforts as seriously as they should. Our Grand and Elders Councils are very determined to proceed on our Band acknowledgment efforts and to remove anyone that fails to comply appropriately.

The days of just stating that you are Abenaki are long gone. Pressures from government and rival group interference require us to be ever more diligent in our efforts. We need to provide undeniable proof of our citizens to support a strong tribal government, as a First Nation of Indigenous People.

It seems that far too many people who claim to be "true blood" descendants of the Abenaki, and specifically from the Cowasuck, are basing their family histories primarily on the general location that their grandparents were born or MAY have lived. As we continue to research our Cowasuck ancestry we find more and more dis-information and errors in this type of thinking process.

We believe that our Band and nearly all groups of northeast woodland Indians are from a mixed lineage of Algonquin speaking ancestors. Few if any of our ancestors could prove without a doubt exactly what group they were from.

The historians that we rely on for our identification did nothing more than take a "snap-shot" in time to identify our people. Most often they thought we came from a specific location forever and

throughout time, hence they called us by different tribal location names.

Many church records and genealogists that have documented our ancestors did so with extreme prejudices against Indians. The classic genealogy works by Jetté, Tanguay, and Drouin are all considered to be flawed in regard to identifying Indian relations, especially Indian women. All genealogical records need to be closely examined and cross referenced to primary source documents, as you have read earlier in this issue.

For example, we all know that Odanak was comprised of many family groups that originally came from Maine, Massachusetts, New Hampshire, Vermont, New York, and throughout eastern Canada. In fact, more and more evidence is being gathered that strongly supports that we were all originally New England Indians that used the water ways to routinely travel from the Atlantic coast of New England to the St. Lawrence River area. The fact that so many Abenaki are now in Canada or near the border regions is nothing more than another snap shot in time of our multi-generational migration of our People.

The truth is that we, for many generations, traveled these waterways throughout eastern Canada and the United States. That in itself does not make us a limited "place-name" Indian group or Odanak Indians.

We specifically called our selves the Coos, Cowasuck, or Koasuck of the Pennacook and Abenaki People because the identification "as those people from the Region of the white pines" best fits with our broad mixed family identification.

As the year ends the Band is doing well and we are looking forward to the coming year with high expectations. I strongly encourage all citizens to become involved in the Band and its many activities, I hope to see more of you this year.

*Seasons Greetings and Good New Year!  
K'waj8n8baji wli wib8iami8mek ta Wli  
Alamik8wadimek!*

*Forgive me for any wrong I may have done!  
Anhaldamiwi kassi palilawaolan!*

*N'lets! N'al8gom8mek! - All Our Relations!  
Paul W. Pouliot, Sag8mo*



## 2008 Schedule of Cowasuck Band Activities

16	FEBRUARY	GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
8	MARCH	8 <sup>TH</sup> ANNUAL WINTER SOCIAL & INDOOR POW WOW (10:00 AM - 5:00 PM) MT. CARMEL SOCIETY, 89 PARK AVENUE, ENFIELD, CONNECTICUT
19	APRIL	GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
17	MAY	GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
21	JUNE	GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
26-27	JULY	COWASUCK BAND - 14 <sup>TH</sup> SUMMER GATHERING & POW WOW TBA - NEW HAMPSHIRE
16-17	AUGUST	MOHEGAN WIGWAM FESTIVAL, UNTASVILLE, CONNECTICUT
20-24	AUGUST	MASHANTUCKET PEQUOT SCHEMITZUN, CONNECTICUT
20-21	SEPTEMBER	COWASUCK BAND - FALL GATHERING & POW WOW, CONNECTICUT TROLLEY MUSEUM, 58 NORTH ROAD, EAST WINDSOR, CONNECTICUT
27-28	SEPTEMBER	MANVILLE SETTLERS' DAYS - MANVILLE SPORTSMEN'S CLUB HIGH STREET, MANVILLE (LINCOLN), RHODE ISLAND
MONTHLY		ELDERS COUNCIL / GRAND COUNCIL MEETING / DRUM PRACTICE (12:00 TO 5:00 PM) MONTHLY MEETINGS - DATES & LOCATIONS - TBA

MOST MEETING DATES AND LOCATIONS ARE TO BE ANNOUNCED (TBA) SO PLEASE CALL (508) 477-1772 IN ADVANCE OR CHECK THE WEBSITE FOR CONFIRMATION FOR ALL ACTIVITIES



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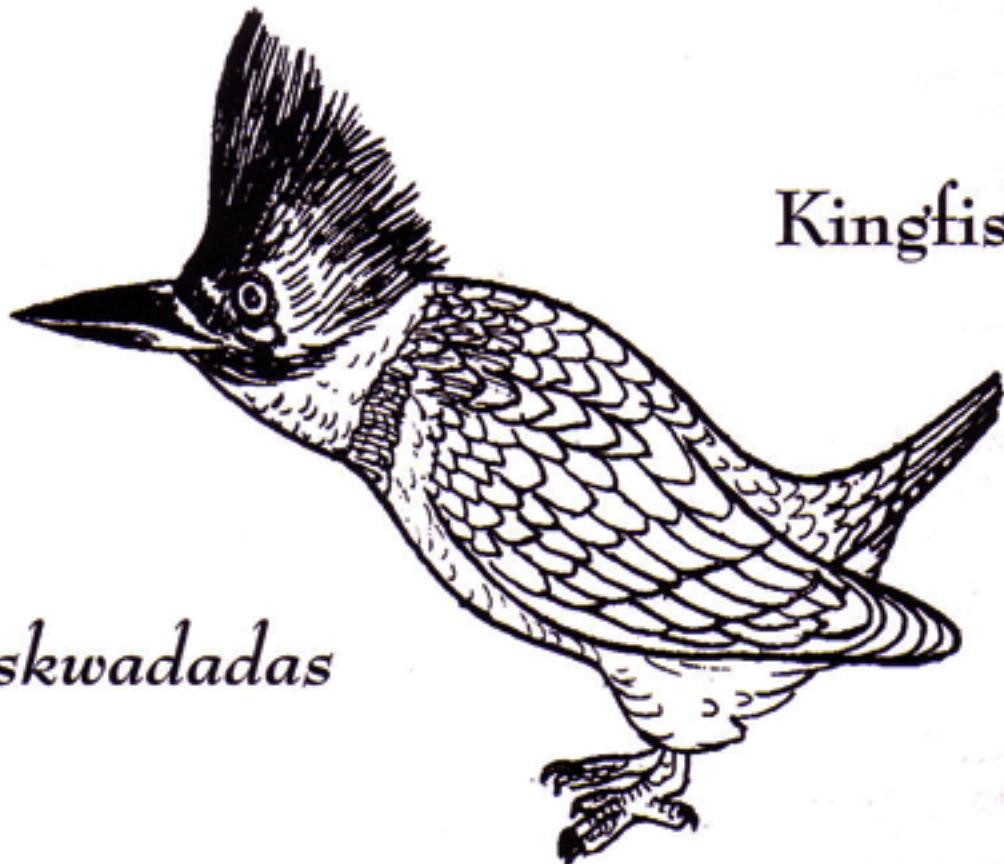
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*Ceskwadadas*



Kingfisher

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